Universal Religion.

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THE GOSPEL OF ZOROASTRIANISM.

POEM.

A ZOROASTRIAN PSALM.

(From the "Avesta.")

Teach me to know thy laws, O Lord,
That I may walk by the help of thy pure spirit.
Sun and stars, clouds and mountains, all move to Thy praise, O
righteous Ahura Mazda.
And I, with my mouth, will sing Thy praise as long as I have
breath.
Turn not away from the three best things;
Right thoughts, right words, right deeds.
He who knows purity knows Ahura Mazda.
To such is He father, brother, friend.
Praise be to the name of Ahura,
Who always was, who is and ever shall be.

SCRIPTURE SELECTION.

FROM THE ZOROASTRIAN BIBLE.

(From the "Gathas," the oldest portion of the Zoroastrian Bible, the "Avesta."

Now will I proclaim to you who are drawing near and seeking to be taught, those animadversions which pertain to Him who knows all things. Hear ye then with your ears and be ye wakeful, for I will tell you of the wisdom of the Creator and sing hymns to the Mighty One. In the beginning there were two principles, twins, the good and the evil. Side with one of these; both ye cannot belong to. Choose ye to be good and

not base. Between the opposing spirits let the wisely-acting choose aright; choose ye not as the evil-doers. Splendid things are garnered up for residence in the good mind. Wisdom is the shelter from lies, the destroyer of evil spirits. The prudent man wishes to be only where wisdom dwells. May we be such as those who make this world progressive, till its perfection shall have been reached. And when perfection shall have been attained, then shall the blow of destruction fall upon the Demon of falsehood, but swiftest in the happy abode of the good mind of Ahura, the righteous saints shall gather, they who proceed in their walk on earth in good repute and honor. Wherefore, O ye men learn the blessings that are in store for the righteous.

(Yasna xxx.)

PRAYER.

With venerating desire for the gift of Thy gracious help, O Lord, and stretching forth my hands to Thee, I pray for the blessing of Thy bountiful spirit. May my actions toward all men be performed in the Divine Righteousness. Inspired by Thy benevolent Mind, may I possess those attainments which are to be derived from the Divine Righteousness. Do Thou, O Lord, the Great Creator, come to me with Thy good mind and do thou who bestowest gifts through Thy Righteousness, bestow alike long-lasting life on us. And in order that this life may be spent aright, do Thou bestow the needed powerful spiritual help, not for a time alone, but for all the ages.

(Yasna, xxviii.)

THE DISCOURSE.

"HUMATA, HUKHTA, HAVARSHTA."

(Good thoughts, good words, good deeds.)—Avesta.

The various races of the earth may be traced to one or the other of three primordial groups, Aryan, Semitic, Turanian. The Aryans dwelt about the sources of the Oxus, on the tablelands of Central Asia. Thence spread in seven successive migrations the tribes that peopled Europe and most of Asia. Of these migrations the two earliest were to India and to Persia. Hence the primitive Aryan religion diverged, at this time in two distinct directions, resulting in the religion of ancient India and the religion of ancient Persia.

Persia's place among the nations of antiquity was second

only to that of Greece and Rome. In the fifth century before our era Persia had come into possession of Assyria and Babylonia. She held the Hebrews in captivity abroad and under Persian sway at home. Edicts, dictating various policies, political, social, religious, were sent from the Persian capital to Scythia, India, Egypt and Greece. So great indeed was Persia's power that the late Max Mueller, commenting upon it, declared that if the battles of Salamis and Marathon had been lost and Greece been conquered by Persia, Zoroastrianism, which was the state religion of the Persian empire, would have become the religion of the civilized world. If, by the grace of God, of Ahura Mazda, Darius had been victorious over Alexander the Great, the Olympian deities and myths would have given place to the purer faith of Zoroaster. A thousand years later, Persia was again in the ascendant, till the year 641, when the Mohammedans established Islam where Zoroastrianism had reigned. The great majority of the faithful, refusing to adopt the new religion, were exiled and found refuge in the presidency of Bombay. There today one may see most of the 100,000 souls who are descendants of these exiles, a people world-renowned for their intellectual and moral worth and for the perfervid enthusiasm with which they perpetuate the religion of their fathers; a religion that has contributed to Christianity, through Judaism, several important doctrines; a religion, moreover, that has left its solemn record not only in the pages of the "Avesta" or Zoroastrian Bible, not only on the giant ruins at Persepolis with their suggestive inscriptions touching the character of those who espoused that religion, but also in the high-toned lives of the Parsee colony in Bombay.

Carlyle once said "great men have short biographies," but of Zoroaster we have no authentic biography at all. Less is known of him than of any other of the world's great religious teachers. Meagre as is the authentic, undisputed information we have concerning the life of Jesus, what we positively know concerning Zoroaster is still less. We do not even know his name, for Zoroaster or Zarathustra, is the title of an office or function, precisely as are the names "Christ" and "Buddha," the former signifying "deliverer," the latter, "enlightener." Zoroaster means "excellent singer" and the name "Çpitama," often applied to the founder of Parsism, means "sacred."

Again, of his birthplace we know not the town, only the province. Bactria, it was called, in ancient times; on the modern map it is Afghanistan. Nor, again, do we know the date of his birth. It has been set as far back as 6000 B. C. and as far forward as 300 B. C., but the most generally accepted belief among scholars is that Zoroaster was a contemporary of David and Solomon and therefore flourished about the year 1000 B. C. From the Avesta we learn that Zoroaster was a husband and a father, a warrior and a farmer. In his capacity as founder of the faith that bears his name we learn that he was the first annunciator of the great moral triad which forms the cornerstone of the faith, "humata, hukhta, hvarshta;" good thoughts, good words, good deeds. He was, moreover, the first priest of the sacred fire. Just here let me interject a word of caution. Do not commit the popular mistake of supposing that the Parsees are fire-worshippers. That would be as serious an error as to think the Buddhists idol-worshippers. As their idols are merely aids to spiritual concentration upon the immediate object of their worship so to the Parsees fire serves a similar helpful purpose. To them fire is the most perfect symbol of deity they know. Its refulgence, its purity, its power, its incorruptibility, its glory; all suggest the nature of deity and consequently the sacred flame is ever kept burning as a helpful symbol of their God when concentrating thought upon him and his attributes. As well speak of Christians being cross-worshippers as to say of the Parsees they are fire-worshippers. The lamented Jeneghier D. Cola, of Bombay, once quoted for me, when discussing with him this subject, a sentence that states very tersely and clearly the truth regarding the Zoroastrian's use of fire when worshipping his God. "While our eyes are fixed on the sacred fire our hearts are humbled before God." This choice of fire as the supreme symbol of deity illustrates very forcibly the influence of environment upon religious sentiments and ideas. Iran, the official name of Persia, was a veritable fire-country, bespread with naphtha springs, meteoric lights and burning mountains. Even to this day the hot winds parch the dry grass, needing but a spark to set it all ablaze. In such a country, therefore, no symbolism could have been more natural, spontaneous and inevitable than that of fire.

Just what the actual causes were that led to the separation

of Zoroaster and his followers from their Aryan brethren is in large measure an open question. From various passages in the Avesta we are led to infer that Zoroaster did not agree with those of his Aryan compatriots who held sacrifices, penances and fasting to be of paramount importance in religion, with those who looked on prayer as an end in itself and who felt it right to pass half the day in begging food that the remainder might be passed under a shady tree in undisturbed meditation and prayer. From all this Zoroaster recoiled, claiming that prayer should always be a means never an end, that work is the completing of prayer, the hands fulfilling the prayer of the heart, that industry is more than meditation and settled agricultural life better than wandering nomadic life. Such were the affirmations which supplemented the negations of Zoroaster's protest and all those who agreed with him settled down to farming life on the plains of Iran and under the inspiration of a great saying which Zoroaster declared had been revealed to him by Ahura-Mazda. "Four places on earth are most dear to God. First, where the sacred fire burns. Second, where homes are established with wife and children, with fire and plenty. Third, where the most corn and fruit are produced. Fourth, where dry land is watered and marshy land drained." What a mighty inspiration it must have been to these people, who had settled on a soil that required persistent and most arduous labor of irrigating and tilling to make it productive and life-sustaining, to hear that the chosen place of their abode was most pleasing to their God. That Zoroastrianism should teach the dignity of toil, the sacred efficacy of hard work was but natural. Turn to the teachings of Zoroaster and his successors as recorded in the Avesta and note the reiterated emphasis on work as a sacred duty. I quote a few sentences selected at random from that portion of the Parsee Bible which contains most of the practical precepts of the great teacher and is called the "Vendidad:"

"Indulge not in slothful sleep lest the good work which needs to be done, remain undone. The cock lifts up his voice with every splendid dawn and cries: Arise ye men and so destroy the demon who would put back the world in sleep. Long sleeping becomes you not; arise, 'tis day—who rises first comes first to paradise.

In whom does the Lord rejoice? In him who adorns the earth with grain and grass and fruit trees, who dries up moist lands and waters dry places. He who tills the ground is as good a servant of religion as he who offers ten thousand prayers. He is a holy man who has built a home in which are wife and children and the sacred fire. Whoso cultivates barley, cultivates virtue. When the wheat appears the demons hiss and when the grain is ripe they flee in rage and despair. He who does not eat has no strength to live rightly nor to work. To become enervated is the nature of a demon.

(Vendidad, xviii, iii.)

Thus the emphasis of the Zoroastrian ethics is on work and these passages plainly show us why work was regarded as a sacred duty. Simply because work is the most powerful instrument for destroying the power of the demons and above all, the arch-demon, "Ahriman," source and maintainer of all that is evil in the world. Zoroaster taught that this world is under the immediate control of two principles or forces, the good one, Çpenta Mainyus, and the evil one, Angro-Mainyus, or Ahriman. The good principle, or spirit, created the world and man; then the evil one crept in and marred the creation and ever since a war has been on between these opposing powers; the good one ultimately to triumph over his adversary and become converted to goodness himself. Not the annihilation but the conversion of the Satan of the Parsee faith is what the followers of Zoroaster anticipate. In other words, there is but one living God, Ahura Mazda, omnipresent, omniscient, but not as yet omnipotent; for coeval with him, though not coeternal with him lives Ahriman, limiting still the power of the good spirit, but destined eventually to be conquered. Hence the deepest prayer of the Zoroastrian is, "May Ahura-Mazda rule at will all creatures." But not till the advent of the milennium can that prayer be fulfilled, for God will rule "at will" all creatures only when evil shall be no more. Thus the Zoroastrian religion is not dualistic in the sense of recognizing two deities because it recognizes but one supreme God Ahura Mazda and teaches adoration of Him and the six lofty spirits (Amesha-Cpentas) subject unto Him. Zoroastrianism is dualistic only in the sense of placing in pronounced antithesis two separate kingdoms, the one of light, truth, purity, the other of darkness,

error and evil. And the ever-present sense of this dualism, of the antithetical forces of light and darkness, truth and falsehood, purity and impurity, is the note sounded by Zoroastrianism and contributed to the symphony of Universal Religion. This world then, according to Parsism, is a great battlefield on which the contending forces of good and evil are at war and the weapons wielded by the good are not swords but ploughshares, not guns, but "good thoughts, good words, good deeds." In answer to the first question of the old catechism, "what is the chief end of man," the Zoroastrian answer is, the conquest of evil by work which shall keep pure the earth, the body, the soul. The earth is the pure creation of God; keep it pure by tilling it and allowing no noxious weeds to grow. Water is a pure creation of God; do not pollute it; never wash your hands or linen in a running stream. If you see a corpse floating on a river, remove it lest the water become polluted. Air is a pure creation of God; keep it pure by ventilation, by dissipating noxious gases and destroying noxious insects. Fire is a pure creation of God; keep it pure. Do not burn a dead body lest you pollute the fire. Do not bury it, else you pollute the earth. How, then, do the Parsees dispose of their dead? On the "Towers of Silence," a four-walled enclosure, open to the sky; there vultures congregate and devour the bodies of the dead.

In addition to the gospel of purity and work as agencies for the annihilation of evil and the conversion of Ahriman, Zoroastrianism sets forth an elaborate and detailed system of ceremonial aiming at the maintenance of purity. This we find recorded in the books of the Avesta known as the "Vendidad" and the "Vispered." All this ceremonial and ethical purity, then, was intended simply as an engine for the extermination of evil, for the ultimate conquest of Ahriman and his hosts of attendant demons. Every stroke of work is a stroke that means some measure of defeat for Ahriman. Every utterance of the moral triad and of the various names of Ahura Mazda is a blow dealt at the evil one.*

This emphasis on work, on the sacred efficacy of work, necessarily made Zoroastrianism prohibit fasting, self-torture, austerities, excessive grief, everything calculated to enervate

*See the Ormuzd Yast, "Sacred Books of the East," Vol. xxiii, pp. 26-29.

the body, or reduce the power of the will. According to this religion the deadliest of sins is suicide, because no one should ever allow the sacred flame of enthusiasm over the conquest of evil to die out in his heart or to reduce by even one soldier the valiant army of warriors battling against evil and sin. The first three virtues of this religion are these: Speaking the truth, keeping one's promises and keeping out of debt. Ahriman is the father of falsehood and deceit, and every truthful word tends toward his conversion. So with unreliability and getting into debt. These sins, too, are the joy of Ahriman and tend to lengthen his days of power and must, therefore, be sedulously shunned.

Such is the glorious and inspiring gospel of Zoroastrianism. To every man and woman it says: You are a child of God; by birthright you belong to the kingdom of the good. You were created a free moral agent and, therefore, you have liberty to choose between good and evil. But on your choice will depend your salvation and the joy of sharing the ultimate victory of the good. Moreover, the strictest account is kept in heaven of all you do and say, and on the judgment-day your thoughts, words and deeds will be weighed in the balance and your future destiny in hell or heaven decided. Of that destiny a detailed description is furnished in the twenty-second Yast of the Avesta. Therefore, it behooves you to choose the good life. To help guide you in making that choice, Zoroaster was sent, teaching that God's will is the victory of the good and that each soul should do physical and moral work as a co-operator with God in the gigantic, age-long task of redeeming the world. Hence, the Parsee's highest inspiration in the conduct of life is the thought that he is a co-operator with God in the battle against evil and sin and destined to share the joys of victory in store for all who fight on the side of Ahura-Mazda, sovereign Lord.

What a contrast between this gospel of "up and doing" and the gospel of meditations, penances, fastings, inculcated by Brahmanism when the Buddha came to institute reform! What a contrast, too, between the optimistic aim of Zoroaster, to overcome evil, and the pessimistic aim of the Buddha to overcome existence, seeing that the practically endless series of rebirths means rebirth of suffering and sorrow.

How successful Zoroaster was with his gospel is evidenced, first, in the writings of the historian Herodotus, who speaks in the highest terms of the nobility and purity of the Parsees in the reign of Darius. It is evidenced next in the lives of the 10,000 living in Afghanistan and the 90,000 residing in Bombay. Travelers tell us that these communities exemplify the teachings of Zoroaster to a most remarkable degree. Truthfulness, temperance, industriousness, commercial integrity and chastity, they say, are strikingly exhibited among them. One does not meet with drunken men or with "women of the town" —the degraded creatures that are seen on the streets of every Christian city. As for the generosity of the Parsees, it is unrivalled, extending far beyond the limits of Bombay; to Russia, at the time of the Crimean war, so that Florence Nightingale spoke of the Parsee colony as "the salt of the Bombay community;" to France, in 1859, when the terrible inundation created the need for foreign help, and the Parsees were among the first and most liberal contributors; to the United States, at the time of the civil war, the sanitary commission having received a handsome remembrance from the Parsees, sent because of their deep sympathy with the suffering soldiers and with the cause of freedom and of union. A decade or so ago George Peabody was said to hold the record for generous giving to charity by his gift of half a million dollars, but the record was broken by a Parsee, who gave three and a half million dollars to charity.

Such are some of the practical results of the gospel of him whose name we do not know, whose birthplace and birthday we do not know, the details of whose career we do not know, yet who exerted an influence that has been felt for twenty centuries or more. From his mind and heart has flowed a stream of moral and spiritual inspiration that has made glad the waste places of unnumbered human lives and made the desert of drudgery, difficulty and darkness to blossom as the rose.

In your home and in mine there stands no altar devoted to the keeping of the sacred fire, yet in the spirit of the Parsee faith it behooves us to keep aflame on the spiritual altars of our hearts the sacred fire of purity, so that our lives, too, may be aglow with good thoughts, good words, good deeds.

EDITORIAL.

RECENT UNITARIAN TENDENCIES II.

A new periodical has been added to the Unitarian list. It is called "The New Unitarian" and is published in New York under the auspices of the "Middle States and Canada" Conference of Unitarian Churches. The editor wrote a letter to Rev. Wm. C. Gannett, one of the leading representatives of the denomination, asking him to state what he wished "The New Unitarian" might be? His answer expresses the views of a large number of Unitarian ministers and laymen. His letter has therefore more than individual and local significance. It represents a distinct tendency in Unitarian thought and feeling which we believe will eventually culminate in the forward step of Unitarianism to the position indicated in Mr. Gannett's letter. Unitarianism has produced no finer spirit than his and it breathes in every line of his intensely-appealing reply to the editor of the new periodical. We reprint the greater part of this remarkable letter, regretting that our space limit prevents reprinting the whole of it: The italics are ours.

Thank you for inviting me to tell you in a few words what I wish "The New Unitarian Might Be."

First, as you know, I wish its name were to be undenominational instead of denominational. **In this day of broadening fellowship in religion I think we ought to illustrate sympathy with, rather than differentiation from others, whenever we consistently can. "Unitarian," whatever broad meanings we give to it, is our name as a sect among sects.** Instead of harking back to difference and separation in christening this new child of our spirit, I would in its very name hark forward to the better day coming, and interpret that noblest self in us which is distinctly allied with the noblest in others.

Secondly, I hope the new magazine in the tone and spirit of its articles will emphasize the ideals more than the ideas of Unitarianism.

By our ideals as distinct from these ideas I mean **these four things:**

Freedom of Reason and Conscience, our Method in Religion, instead of Tradition and Authority; Fellowship the Spirit in Religion, instead of Sectarianism; Character the Test in Religion, instead of Ritual or Creed; Service the Aim in Religion, instead of Salvation for self.

These are the ideals, **which we should make it our business to emphasize. To liberalize is more than to Unitarianize;** to spiritualize

is more than to organize. And as these ideals belong to the liberal faith, I hope that the new magazine will not try to fasten the "Unitarian" label upon them. Copyrighted as ours, they are so much the less ours; but they are all the more ours, the more we can help make them everybody's.

I trust that the magazine will be too religious to greatly emphasize the name "Christian"; too deeply Christian to care much whether the name be denied or allowed us by others; too Unitarian and too loyal to the spirit and example of Jesus to ever dream of making that name the test of fellowship in religion or in Unitarianism.

When the denomination shall have risen to the level of these high utterances, and they help it upward mightily, then will Unitarianism be truly synonymous with universal religion.

THE TRIAL OF DR. CRAPSEY.

The forthcoming trial for heresy of Rev. A. S. Crapsey, D. D., for twenty-five years rector of St. Andrew's Episcopal church, Rochester, N. Y., will be watched with the keenest interest because of the mighty issue involved. This clergyman has been charged with denying the deity of Jesus, his miraculous birth, his bodily resurrection and the doctrine of the trinity, all of them cardinal elements of the Episcopalian creed. Bishop Walker, the rector's ecclesiastical superior, in a recent sermon said: "The creeds have not changed nor their forms. They are a group of quartz crystals, clear and pure. Liberty of interpretation cannot be accorded to the individual priest if such interpretation be denial of the facts, the truths, the dogmas that the man solemnly vows to hold and teach." This statement indicates that there are but two alternatives to which the priests of the Episcopal church may look forward according as Dr. Crapsey is acquitted or found guilty. One is the reduction of their ordination vows to the level of mere forms, used because of their dignified antiquity, but having no binding force, each priest being granted the privilege to interpret those vows as he may choose; the other alternative, the fixing of the interpretation forbidding the looseness of thought typed by so many Episcopal preachers of our day. The former alternative will mean that many Universalists and Unitarians will feel warranted in going over to Episcopalianism, the latter will necessarily force out of the Episcopal

church men who have stayed inside because of the liberty of interpretation hitherto enjoyed with impunity. These non-trinitarian sects may look for some accessions and even Independency may be augmented by a few.

COMPARATIVE ETHICS AND RELIGION.

As an illustration of the established, undisputed conclusions resulting from a study of the world's Bibles, take the moral sentiment of humility and see how it has been inculcated by the various teachers of the great religions. In the Hindu scriptures we read: "The soul is its own witness therefore offend not thy conscious soul." The Buddhist version is: "Be lowly in thy heart that thou mayst be lowly in thy actions." In the Zoroastrian Bible it runs: "Haughty thoughts, like thirst for gold, are sins." The Confucian form is: "To indulge a consciousness of goodness is to lose it." The Mohammedan maxim reads: "Defer humbly to thy superiors, out of deference speak to them with respectful speech." In the Old Testament we find it stated: "The greater thou art the more thou shouldst humble thyself." The New Testament affirms: "Whosoever shall humble himself as a little child the same is greatest in the Kingdom of Heaven." As an example of the oneness of these sacred books in their presentation of the religious sentiments, take the consciousness of man's kinship to God and his sense of immortality. Note how the seven Bibles of the seven religions deliver a uniform message in varying words of man's hope of a hereafter based on the conviction that he is a soul and comes from the Eternal. "Give to the plants and waters thy body, but there is an immortal part of thee which belongs to the world of the holy" is what we read in the Hindu scriptures. In those of Buddhism we are told "the soul is myself, the body is only my dwelling place." Says the Zoroastrian Bible, "I fear not death, I fear only not having lived well enough." The Confucian affirmation reads: "Man never dies. Because men see only their bodies do they hate death." And the Mohammedan Qur'an records the invitation, "O thou soul which art at rest return unto thy Lord well

pleased with thy reward and well pleasing unto God." The Jewish Bible declares "the memorial of virtue is immortal. The righteous shall be held in everlasting remembrance." The New Testament states that though "our outward man perish our inward man is day by day renewed."

THE GOLDEN RULE.

Speak the Golden Rule in a Christian church and its echo is heard in every temple, synagogue and mosque: The seven statements recorded by the seven religions of "the Golden Rule" are these:

Hindu: "The true rule is to do by the things of others as you do by your own."

Buddhist: "One should seek for others the happiness one desires for one's self."

Parsee: "Do as you would be done by."

Confucian: "What you would not wish done to yourself do not to others."

Mohammedan: "Let none of you treat a brother in a way he himself would dislike to be treated."

Jewish: "Whatever you do not wish your neighbor to do to you do not unto him."

Christian: "All things whatsoever ye would that men should do to you do ye even so to them."

BUDDHISTIC ETHICS.

Like Hinduism, Buddhism begins with right knowledge as the prime essential, but it is not right views of God, or of prayer, or of the hereafter that are deemed of first rate importance; rather is it right views of men and of things as they are here and now. To this need of right knowledge Buddhism added the necessity of purity, of integrity, of courtesy, of humaneness, of peace and of a universal love. So bent was the Buddha on turning people's thoughts away from theistic speculation and theorizing about a hereafter, of which nothing is really known, to the crying moral and social needs of the living present, that when his disciples pressed him for an answer to the question, what is Nirvana? he refused to answer and

turned their thoughts back to the path that necessarily leads to Nirvana, saying, this is your only practical concern. Similarly he was averse to discussing the theistic problem. Indeed, the Buddhism of Gotama was practically atheistic in that the God-idea is given no presentation, and only when he himself had been raised to the rank of a God did his ethical religion meet with any great degree of popular acceptance. Buddhists praised and adored his memory. They made images of him in various forms placing them in temples and at roadsides—a practice which Hinduism borrowed from its rival. To Gotama the Buddhist offers no prayer, because he is in Nirvana. Only to the gods of the Hindu pantheon, which "passably good Buddhists" (as they came to be called) believe in, was prayer offered. But the Buddhism of the founder recognized no supreme deity, only the gods of the Hindu pantheon; but these he considered finite, subject to Karma and the process of rebirths. The place above all these finite deities he left vacant. "Better," he said, "homage to a man grounded in the Dhamma, than to Agni for a hundred years."

NOTES FROM THE FIELD.

TACOMA.

The Sunday Schools of the First Free Church held a special Easter service in the afternoon of Easter Sunday, Mr. Martin returning from Seattle in time to participate. The subject of his sermonette was "Fragrant Lives." Mr. Lewis J. Duncan addressed the school on the last two Sundays of the month. The Young Ladies' Alliance devoted their April meetings to discussions with Mrs. Martin upon "Siena and Florence," a large collection of photographs adding much to the interest and value of the meetings. The Sunday evening services on April 22nd and 29th were conducted by Mr. Lewis J. Duncan. His subjects were "The Reality of Religion" and "The Price of Living." On Wednesday evening, April 25th, a reception was tendered Mr. Duncan and largely attended by members and friends of the church.

SEATTLE.

Since the incorporation of the society under the name of "The First Free Church of Seattle" a new membership roll book, appropriately ruled and head-lined, well bound and handsomely inscribed, has been placed in Secretary Ensminger's charge. On the Sundays in May it will be open for the signatures of all members, old and new. As the season's Sunday meetings will close May 27th it is hoped that all who wish to sign will do so during this month, that the secretary may have a complete list when mailing his September notice and a letter from Mr. Martin.

The Men's Non-Sectarian Club held their closing meeting for the season at the Hotel Washington April 11th. Dinner was served at seven o'clock and shortly before eight President D. T. Child presented the principal speaker of the evening, Mr. C. L. Whaley, who delivered a spirited address on "International Peace," urging the formation of a Seattle branch of the "American Peace Society." Messrs. Collyer, George and Martin discussed the address in short speeches, after which a new plan for next season's meetings was presented and a committee appointed to arrange a programme for the September meeting.

The musicale given by the Misses Crow and Miss Greenbaum, at the residence of Mrs. C. W. Vinnedge, 410 Harvard Avenue North, was so delightful and successful an occasion that there is considerable talk of repeating the experiment early in the autumn.

The April "Tea" of the Woman's Union was given at the residence of Mrs. J. M. E. Atkinson, 1735 Sixteenth Avenue. This organization is becoming an ever greater power for good in the various philanthropies it has undertaken, and these monthly social meetings strengthen the sense of fellowship so essential to the successful conducting of the work.

The San Francisco sufferers were remembered at the services Sunday, April 22nd. The Church arranged to send down a large supply of disinfectants and chemicals serviceable for sanitary purposes. The children of the Junior Branch planned to buy materials for baby clothes and hold

three simultaneous "sewing bees" Tuesday at three different homes and send the finished garments the following day. The Woman's Union planned to make an appropriation at their Wednesday meeting for the sufferers, and the Young Ladies' Alliance arranged to have a good supply of stationery and writing materials forwarded early in the week to the authorized agents for distributing donations.

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